MEMORIALS

OF

Godlineſs and Chriſtianity,

IN A

DISCOURSE

OF

Making RELIGION Ones Buſineſs:

AND

Several other Practical Treatiſes,

WITH

A Brief Account of the Authors LIFE.

The Eleventh Edition Corrected and Enlarged.

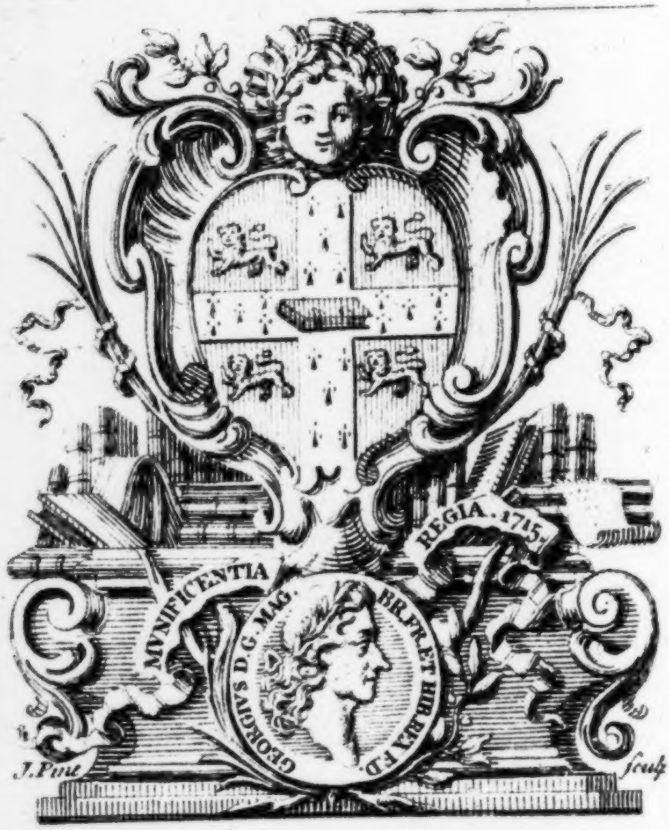
By *Herbert Palmer* B. D. late Maſter of *Queens* Col. *Camb.*

LONDON,
Printed for *Samuel Crouch* at the *Princes Arms* the corner Shop of *Popes-head Alley* next *Cornhill*, 1681.

Kkk.411

H.5.16.43

UNIVERSITY LIBRARY CAMBRIDGE


MVNIFICENTIA
REGIA. 1715.
GEORGIVS D.G. MAG. BR. FRET HIB. REX FD.
J. Pine
sculp.

1733:17

TO THE READER.

Chriſtian Reader,

THis enſuing Meditation upon *making Religion ones buſineſs*, having firſt affected my own heart, and afterward ſome friends to whom it hath been communicated, I have been ſo far made to believe, that by Gods bleſſing it may

be ſome advancement to the *buſineſs of Religion*, now in this ſeaſon when Religion hath *Retainers* enough, but not *Servants* enough; that at laſt my thoughts told me, The very expreſſions herin would upbraid me as not true to them, if I had denied, or longer delayed their publication. I have no doubt but ſundry paſſages in them will meet with ſome *Scoffs* and *Cavils*, as being over nice, & preciſe, and I ſhall meet with ſome *Reproches*, as not anſwering my own ſtrict rule. But in hopes there will yet be found thoſe that will both be glad to ſee ſuch a piece of a *Patern* for their

 Hearts

Hearts and Lives, and alſo ſtrive to make it their own in affection and practice; I have reſolved to adventure the one and the other: and do truſt alſo that by Gods Grace, it will ſomewhat help to make me the more watchful over my own ſelf and my behaviour, that I may not only not ſhame my ſelf and my ſo publick profeſſions, but alſo may ſet a *real Copy* in ſome proportion ſuitable to this *verbal one*, for thy double benefit. Herein if thou wilt help me ſtill with thy Prayers (as I am confident thou wilt, if thou reap any Benefit by it) I again tell thee, *thou mayſt be*

the better for it thy ſelf, while I am thereby through Gods Mercy to us both, helped to do thee yet ſome further Spiritual Service, which while I live I muſt now alway profeſs my ſelf ambitious of, as being ever,

Thine and the Churches

Octob. 13.
1644.

Servant in Chriſt altogether

Herbert Palmer.

A Brief Account of the Life of Mr. *Herbert Palmer.*

THE Reverend Author of this enſuing Treatiſe, was (whilſt living) prized by good men for his Piety, and lov'd by all wiſe men (that knew him) for his Learning: And now he is dead, let not the Reader in this ſhort Epitome of his life, expect any more than a brief

Narrative or Account of his moſt eminent, peculiar, publick, paſſages and tranſactions in the world.

He was the Son of Sir *Thomas Palmer* of *Wingham* near *Canterbury* in *Eaſt-Kent*, where he was born about *March*, 1601. he was prudently and piouſly educated, and in his Infancy made great proficiency in the ſerious ſtudy of Religion and learning, ſo that when he was 4 or 5 years of age, he would oft cry to go with his Mother to hear ſomewhat of God.

From a Child he was acquainted with the Scripture, and

and earneſtly deſired to be A Miniſter of Jeſus Chriſt.

He had excellent natural parts, both intellectual and moral; his excellency and exactneſs in the *French* Tongue, (which he could ſpeak almoſt as ſoon as *Engliſh*) and the great knowledge he had, as well of the perſons, places, & affairs of the *French* Nation, as in the propriety of the pronunciation of the Language, made many ſtrangers (to his Nativity) believe he was a *French*-man born; and after his call to the Miniſtry, he preached to the *French* Church at *Canterbury* on two ſolemn days, to the great

edification and approbation of the hearers.

His Induſtry alſo in learning the *Latine* Tongue, was manifeſted by his great proficiency therein, whilſt young.

His dutifulneſs and obedience towards his Parents, as wel when grown to years of maturity, as whilſt young, ſpake his great reverence and eſteem of them; and as he was a great Example of Filial obedience in his Converſation, ſo he was a greater Aſſerter of Parental Authority in his Doctrine.

At the age of about 14 years,

(to wit) in the year of our Lord 1615. he was admitted as Fellow Commoner in *St. Johns* Colledge in *Cambridge*.

And according to his ſtanding, and deſert, took the Degree of Maſter of Arts in the year 1622.

And in the following year was conſtituted Fellow of *Queens Colledge* in the ſame Univerſity; and whilſt he ſo continued, he took on him the great care of many Pupils, who (by his prudent and painful inſtruction and care over them) made great proficiency in learning whilſt they continued with him. And

And in the year 1624. he was called, and ordained to the work of the Miniſtry, by a Licence from the then Arch-Biſhop of *Canterbury*. In the year 1626. he was called to the publick exerciſe of his Miniſtry at *Alphage* Church in *Canterbury*, where by his laborious Induſtry, ſound Doctrine and exemplary converſation, he prov'd himſelf to be a burning and ſhining Light.

In the year 1632. he removed to *Aſhwel* in *Hartfordſhire*, by the preſentment of *Laud* Arch biſhop of *Canterbury*.

The plainneſs of his Preaching

ing did manifeſt his great deſire to be underſtood by his Auditors for their edification.

His pains in Catechiſing the Ignorant, his charity in providing bibles for the poor, and his Humility in admitting perſons of all Ranks and Degrees to diſcourſe with him for their ſouls edification, got him love, reſpect and honour, from all acquainted with him, and was a great means of reformation amongſt the people to whom he was a Paſtor, obliging them to ſeveral excellent reſolutions againſt drunkenneſs, ſwearing, or other open debaucheries.

He

He made and printed an excellent Catechiſm entituled, *An endeavour of making the principles of Chriſtian Religion plain and eaſie.*

His domeſtick or family government was as pious, as his Eccleſiaſtick or Church care was painful; he would not permit any of his houſhold for (frivolous excuſes) to be abſent from family duties, neither would he entertain any in his Family, that were not truly Godly and Religious, or willing to be inſtructed in the Wayes of God. He read the Scriptures, and prayed, twice every day in his Family, Catechiſed twice every

every week; and after every meal he cauſed to be read, as at his own, ſo at his ſervants table a portion of Gods word; requiring alſo on the *Friday* and *Saturday*, an Account, from thoſe under his Tuition, of what they remembred of the Sermon preach'd the Sabbath day before. He would not ſuffer any of his ſervants to ſit up late (about their weeks work) upon *Saturday* at nights; neither on the Sabbath would he eat of any diſh, if he underſtood it kept any of his ſervants from the publick ordinance, by providing of it.

And as he was painful in his

his Eccleſiaſtick, and exemplar in domeſtick Government, ſo alſo was he pious in his more private, retired Cloſet duties; being a great admirer of, and having great knowledge in, the Scriptures, which he took great delight in when young, and highly honoured whilſt he lived

He kept a perfect Diary of all (or moſt of) the paſſages of his Life.

He often ſet whole dayes apart, to humble himſelf, (in private) by faſting and prayer

He took the degree of Batchelor of Arts, in the year 1630.

1630. and in 1632. he was taken in by the Univerſity, as a Univerſity Preacher.

In the year 1643. he was call'd to be one of the Aſſembly of Divines, and ſome time after, elected as paſtor in *Dukes Place*, from whence he removed to *New Church* in *Weſtminſter* (where he was the firſt Miniſter that preached there) in both which places, he was highly and greatly eſteem'd of, and by all his Auditors (that were profeſſors of Piety.) During alſo his Miniſtry at *New-Church*, he was a Lecturer at the *Abbey Church* in *Weſtminſter*, and ſo painful was he

(in

(in the ſervice of God,) that he never declined any Miniſterial exerciſe that he was requeſted to perform, whether in publick or in private.

He was of a loving, friendly diſpoſition, courteous, and affable in his carriage towards men of the loweſt rank or degree.

April 1644. he was conſtituted Maſter of *Queens*-Colledge, by the Earl of *Manchester*, where he cauſed the exerciſe of Sermons, to be continued in the *Colledg* Chappel, weekly all the year; where alſo he endeavoured to promote

mote Learning, by his conſtant exhortation of the Scholars to Sedulity in their Studies; purchaſing alſo (by his own money) many Authors, which he gave to the Library, and maintained at his own charge, divers poor and neceſſitous Scholars.

He was a man of a publick ſpirit, laying out himſelf, for God: greatly ſelf-denying, and very zealous for and in the things of God.

His freedome, and faithfulneſs, in reference to the publick affairs, may apear by the Sermons he preach'd before the Parliament at *Weſtminſter:*

Divers

Divers of which are now in Print.

His Temperance and Sobriety were great, as well in his Apparel, as in his Dyet.

The good works he did, (while living) commands us to praiſe his liberal Charity, and charitable Liberality.

The time of his ſickneſs was not long, his Diſtemper having little to feed on; he (whilſt in health) ſpending himſelf ſo much in the ſervice and work of God.

His humility, his patience

in

in ſickneſs, his faith upon God, and ſubmiſſion to Gods will, did moſt eminently diſcover themſelves while ſick.

His deportment therein being holy and heavenly, and his diſcourſe full of ſuch expreſſions, that diſcovered where his heart was.

One exhorting him, to caſt the burden of his ſickneſs upon God, he made this reply, I ſhould do very unworthily, if when I have preached to others, that they ſhould caſt their burden upon God, I ſhould not do ſo my ſelf.

Anno

Anno Chriſti 1647. in the 46 year of his age, he returned his Soul into the hands of God, And for his body, it lyes buryed in the *New-Church* at *Weſtminſter*; and thus he lived, and ſo he died, and now he's dead, his Works do live.

Vivitur poſt funera Virtus.

AND thus (kind Reader) you have a brief Epitome, of the Life of that Reverend, Learned, Laborious, Pious, and Painful Divine, who is the Author of this

this ſmall, (yet ſweet and precious) Treatiſe; from the peruſal of which, I'le not detain thee, by long or tedious digreſſions, of my own, begging only, acceptance of what may be well, and pardon for what is ill done, from all; but carping Momuſes, (whoſe favour not expecting,) I plainly declare, I no more value, or care, for their cenſures, than I prize or eſteem the flatteries of fond, and fooliſh Paraſites.

HE

HE that desires to see a larger account of the Life of this Reverend Divine, let them perusе it as Written by the learned Mr. *Clark* in his Book of Lives.

O F

Of making Religion ones Buſineſs.

MY true Friend, It hath been an uſual ſaying with me, (would God I could ever have the feeling of it in my ſelf,) *That the Character of a godly man, is to make Religion his buſineſs.*

I will now a little deſcant upon it, ſo as to ſet down what I ſhould and would do in this kind. I ſhall ſet a copy, at leaſt to teach my ſelf, and provide a remembrancer to

UNIVERSITY LIBRARY CAMBRIDGE

quicken my frequent dulneſs.

1. *I deſire to have my Affection all moulded by Religion and towards it*; my thoughts, and words, and deeds to be all *exerciſes of Religion* and my very *ceſſation* from *work commanded* by *Religion* and *limited* and *circumſtantiated* by *Religion*, my eating, drinking, ſleeping, journeying, viſiting, entertaining of friends to be all *directed* by *Religion*. And that above all, I may be *ſerious* and *buſie* in the *acts* of *Religion* about the Word, Prayer, Praiſes, Singing, Sacraments; not only that the duties in each kind be performed, but *religiouſly* performed, with life and vigour, with Faith, Humility and Charity.

2. To theſe ends, *I deſire my heart may be poſſeſſed* with theſe two fundamental principles:

1. *That Religion is the end of my Creation*, and of all the benefits, not

not only ſpiritual, but temporal' which God beſtows upon me.

2. *That Religion is my felicity, even for the preſent, though derived from that eternall felicity, which is now laid up for me, and to be hereafter poſſeſſed by me in Heaven*: So glorious is that felicity; that from the firſt moment of our intereſt in it, it caſts a lightſome, gladſome, brightneſs upon the ſoul, even many years ſometimes before the enjoyment of the fulneſs of it: like to the Sunne ſhedding forth his fore-ruuning beame to enlighten all our part of the world, many minutes before his full light offers it ſelf to our eye.

3. When I ſpeak thus of *Religion* to be *Felicity*, I mean it of *God* and *Chriſt*, the *object* of *Religion*: without whom, *Religion* is but an empty *Name, a pernicious*

errour. But as *Religion is to know God and him whom he hath ſent, Jeſus Chriſt, it is eternal life,* begun now here below: but never to end in any time or place.

4. *I wiſh theſe thoughts may meet me firſt in the morning, as worldly-minded mens buſineſſes do them*: that I may count all things but interruptions till my mind be ſettled in its courſe for that day, and that my mind be ſo ſetled and habituated in theſe purpoſes, that it may be readily in order ordinarily, and only need time for *ſolemn performance* of *religious duties,* and for *extraordinary projects.*

5. Specially I wiſh as I am bound by millions of eternal obligations, *That I may love the Lord my God, Chriſt Jeſus my Redeemer, with all my heart, with all my ſoul, with all my mind, with all my ſtrength,* to the utmoſt extent of all theſe phraſes;

and

and that to make my mind more apprehenſive of them, I may not prophane any of them by uſing to ſay in ſlight matters, (*I love ſuch a thing with all my heart*, or, *I will do ſuch a thing with all my heart*) It may ſeem a nicety to check ſuch a phraſe: But I read this morning, *Pro.7.2. Keep my Commandments, and live, and my Law as the apple of thine eye.* (Which ſentence by Gods bleſſing hath occaſioned this whole Meditation whatever it is.) The apple of the Eye is the tendereſt thing in the World of *Naturall things*, the Law of God no leſs (infinitely more) in *Spirituals*. As I therefore like not the word (*infinite*) but when we ſpeak of God: ſo thoſe fore-named phraſes ſeem to be Gods peculiar: and that one main cauſe, why common men ſo readily ſay *They love God with all their heart*,

(I mean, why they ſo eaſily deceive themſelves in ſo ſyying) is. becauſe they have adulterated the phraſe (*with all my heart*) and proſtituted to every baſe trifle, Say, if it be not ſo. And then as Saint *James* blames for not ſaying. (*if the Lord will*, &.) though every one will grant ſuch words neceſſary, and pretended to ſuppoſe them: ſo is it not blame-worthy to ſay *in petty matters*, what ſhould make a *ſacred ſound* in our ears, and to our ſpirits?

6. I *wiſh* I *could looſe my ſelf in a holy trance of meditation, every time I think of God and Chriſt, as the* Author, Fountain, Life, Subſtance of all my happineſs; (All ſufficient, (alone ſufficient) only-ſufficient for my ſoul, and all comfort and good. Nothing wanting n God and Chriſt to Eternity. No need of any creature: No acceſſi-

on

on by any creature: no one creature, not all of them comparable to him, or any thing without him. Time loſt, happineſs loſt, while converſe with any creature, further than according to his Ordinance: as his inſtruments and ſervants.

7. I *wiſh* I *could forget all reſpect to my ſelf, carnal, natural, while* I *have any ſervice to perform to God,* as I have every moment (though I cannot ever think ſo) that I might ſhew I love God with ſtrength; *My God with all my ſtrength,* and never be weary: of his immediate ſervices eſpecially: or if naturally yet not ſpiritually. Luſts are vigorous, when the body languiſhes, being ſpent. *Oh why is not grace more ſtrong?*

8. I *wiſh my heart may never recoil upon me, with ſaying, Thou mighteſt now or ſuch a time have done thy God, thy Saviour more ſer-*

vice than thou didſt; even when thou didſt ſomewhat, thy body and ſpirits would have held out longer time, and endured a greater ſtreſs of zeal. And much leſs, *Thou didſt wholly loſe ſuch an opportunity of doing or receiving good,* (though ſcarce can any one do good, who receives not ſome preſent payment, at leaſt in ſoul, the enlargement of Grace and holy affections) and leaſt of all, *Thou didſt wholly employ thy ſtrength to ſin, or thou haſt weakned thy ſtrength by intemperance, or any other fooliſh or ſinful practice.*

9. *I wiſh that every day among my firſt thoughts, one may be, What ſpecial buſineſs have I within doors?* within my ſoul, *What ſin to mortifie?* Whether lately raging, and even but laſt day or night prevailing over me? Or which I have had (at leaſt ſome late) victories

ſtories over, that I may allot *time to purſue it*, and by no means *forget it* in my prayer, and *arm my ſelf* againſt the *encounter*, if there be any poſſibility of my being aſſaulted that day. *And what grace to ſtrengthen?* wherein I have been exceeding feeble of late? or even begun to obtain ſome vigour? which it may eaſily be loſt, and will be, if not with all care and means, and prayers fomented and cheriſhed; that ſo I may prepare for it. *Theſe are a Chriſtians main buſineſſes within himſelf always.*

Withall; I *wiſh to die dayly*. I mean not, that I dayly wiſh for death; but that I may foreſee it more than poſſible, and may prepare for it, reſolvedly, contentedly: that I may look at it, as at a means of happineſs, and take ſuch order as it may not cut me off from any main neceſſary imploy-

ment: But each hour and minute to diſpatch the ſubſtantials of my buſineſs, and refer circumſtances and event to the All-wiſe, Powerfull, and gracious Providence of the great Ruler, and King of the whole world, and of every creature.

11. I *wiſh to improve every relation* I *ſtand in towards any of mankind, to the advancement of Religion*: that Glory may redound to Chriſt, by *my being* a child to one, a brother to another, a neighbour to a third, a kinſman, a friend, an acquaintance to any one, That as well for the *credit of Religion* (which commands to give to all their due honour, and to love them as my ſelf as for the *Propagation of Religion*, I may be ambitious to prove *my ſelf the beſt* Child, or Subject, or Friend, *&c.* in the world: I and careful alſo, to inſi-

nuate

nuate my ſelf as much as may be, into the favour of every one I converſe withall in the world, of Superiours by *ſubmiſſion and diligence*: of Equals, by *courteſie and fredom*: of Inferiours, by *affibility mixt with gravity*, and *gentelenes*, with neceſſary *ſtrictneſs*. And that I may not fail to *entitle God* to whatever ground I gain upon the affections of any, that is, to engage them thereby the more forwardly in his ſervice, in their own perſons, and towards all others, and that I my ſelf alſo may reap ſome ſpiritual benefit by them, that ſo I may bleſs God *for them*, and they him *for me*, and others for them and me together.

12. Particularly, I *wiſh that toward inferiours*, I *may never put leſſe, but rather more weight upon Gods Comandements than mine own*, and upon *religions* than *civil* obſervances:

ſervances: and that becauſe the beſt are not Angels, I may bear with more patience, failings in meer *worldly*, than *ſpiritual* matters.

13. *I wiſh never to be one of thoſe that feed themſelves without fear*; but that *whether I eat or drink, I may do all to the glory of my God*, that is Seaſonably, Sparingly, and with Choice; for Health and Strength: Not Gluttony, Drunkenneſs, or Riotous Curioſity. That I may daily remember (*my buſineſs not to be, to live to eat, but eat to live, that I may follow my buſineſs*, that is, *Chriſtianity*:) that I may not forget how *ſlippery* a place the throat is, and how eaſily that glides down, which after works *diſeaſe*: that becauſe the craving of the ſenſual appetite, ſeeming but *reaſonable*, being but for ones ſelf, is of the

betraying

betraying of Reaſon it ſelf, beſides the quelling of Grace: both Grace and Reaſon may combine together in the practiſe of *this difficulteſt piece of Self-denyal*: And that I may ever conſider, not only what a ſhame, what an unthankfulneſſe it is in the leaſt degree to *diſable my ſelf* for the ſervice of Him who allowes me liberally ſo much as can be fit for me, howmuch ſoever that be, but alſo *what pity* to waſte good Creatures *to ſo vile a purpoſe*, as to weaken my body, or overcharge my ſpirits, with what was meant to ſtrengthen and quicken them. That *from the obſervation of the untowardneſſe of my mind; when it is in the beſt temper*, I may tremble at the thoughts of *the leaſt intemperance*, which if it *fetter* not my body, ſo as it cannot do its duty, will at leaſt *hamper* my wits, and many time

times take away from me *the will* to go about it aright. That therefore I may count all inordination, or immoderation in *meat* or *drink*, *Poiſon* at leaſt to my Soul, and in a degree alſo to my body, as is confeſt by all, ſome meats and drinks to be in themſelves, to ſome, and others, if taken to ſuch a quantity.

14. I *wiſh to be watchfull over my ſelf always, that I may be thus ſober*; and ſober that I may be watchful; and watchful that I may withſtand enemies, and have time and ſpirits to do all the works my heavenly Maſter ſets me about,

15. I *wiſh to redeem all time* I *can from ſleep, and ſo to order my ſleep, as* I *may redeem moſt time. To redeem all time* I *can from ſports*, and ſo to order my imployments, as that the varieties of them may commonly be recreation enough without

without uſing any ſports at all for my minds ſake: And that if my body ſeem neceſſarily to require any, I may remember (*that Nature is content with a little, and Grace never asks more,*) That if courteſie. require me to bear friends company in their ſports, I may not only refuſe ſuch as are *unlawful* in themſelves, but in others, conſider whether they are not for the preſent *unſeaſonable*, or *vitiated with ſome other ill Circumſtances*; being ſpecially ſhie of thoſe that are apt to lead aſtray, either by affording provocations to *impatience*, or threatning to ſwallow up *too much time*, of which friends not ſeldom robbing us, do it no way more than by exacting of us to hold out with them in their ſports; which they by an evil though ſignificant name, uſually call *Paſtimes.*

16. I

16. I *wiſh to redeem all time from vain thoughts, and unprofitable muſings*, upon my bed night or morning, in my walking or riding upon the way, in my attendances where neither my Eye nor my Tongue can be profitably ſet on work: and to take thoſe Advantages greedily to advance the buſineſſes of God and my ſoul. *My thoughts are her eldeſt and nobleſt off-ſpring*, and ſo too worthy to be caſt away upon baſe objects.

17. *I wiſh to redeem all time from idle words and frivolous diſcourſes*; to avoid what I can the hearing of ſuch pratlings; to ſhun all *light, and frothy, and amorous Books*. My Tongue is *my Glory*, and my beſt Inſtrument to advance the Glory of God and Religion towards others; It were pity to prophane it with ſuch words, as to be upon my *contrary ſcore* at the day

day of accounts: and ſo much I have to learn of God and of Religion; as without ſlighting them, I can find *no leiſure* to give heed to trifles, beſides the danger of *poiſon* to be conveyed in theſe. If I were confined to the ſociety of *Pagans*, I might from thence expect ſome profitable Diſcourſe, though altogether of the world; and even towards them I were bound *to offer* at leaſt ſometimes *mention of God*: How much more among ſuch as call themſelves *Chriſtians!* Specially, who profeſs Chriſtianity *to be their buſineſs* as well as mine.

18. I *deſire to redeem all time* I *can from curoſity in dreſſing my body*, as that which beſides the *vanity* and *unprofitableneſs*, endangers the leaving off (the beſt clothing) Humility, and ſo doubly ſets my buſineſs back.

UNIVERSITY LIBRARY CAMBRIDGE

19. I

19. *I wiſh to redeem what time I can, even from worldly buſineſs, whatever they are*; ſo as atleaſt I may never want room to exerciſe my ſelf unto Godlineſs; to perform my dayly ſolemn ſervices to God, both perſonal and domeſtick, and for extraordinary Projects to the honour of God.

20. I *deſire to take no journey, or make no viſit, which falls not into the road of Religion.* Courteſie (which to *allow*, and in a ſort, even *command*, is Religious *Honour*) will carry me a little way, ſometimes: But ſpecially, *Purpoſes*, accompanied with *Hopes*, of making all my correſpondences *pay tribute to Religion*, whileſt in the mean time, I am careful to loſe no opportunity of trafficking for *Religions* gain, and reſolutely to ſtay no longer time any where than while I may do my ſelf or others, more good there,

there, than in another place:

21. *I wiſh ſpecially to make all my medlings in worldly buſineſſes ſerviceable to Religion*: Whileſt I imploy whatever Talent I have received, and do receive to ſtrengthen, encourage, and ſecure my Self, Family, Friends, Neighbours, and all Fellow-Chriſtians, in the wayes of *Godlineſs*, and to exerciſe and demonſtrate Faith, Humility, Patience, Contentedneſs, Liberality, Juſtice, Heavenly mindedneſs in the midſt of worldly imployments, and thereby to draw even ſtrangers to admire and prove of that *Religion*, which reaches and effectually perſwades ſo much good.

22. Particularly I *wiſh that I may never graſp ſo much of the world as to diſtract my head with cares, or engage my heart in ſins*, and that in the ruſt that cleaves

to

to my fingers in telling of money, though each piece ſeem clean enough) I may ſee the emblem of the defilement, gotten inſenſibly by the uſe even of lawfull things, that therefore I may conſtantly afterwards waſh my heart by prayers and meditations.

23. I *wiſh to account nothing a croſs to me, but what croſſes Religion in ſome reſpect, either to my own Soul or others*; to reckon by that Rule, my loſſes and gains; my thrivings and goings back, and for this reaſon, *to eſteem ſcandal the worſt of evils*; and to give or do, or ſuffer any thing to prevent or take them away: and next to theſe the want of Gods Ordinances.

24. *I wiſh to have my heart and converſation alwayes in heaven, accounting my treaſure to be laid up there*; and though I muſt trade with

with worldly commodities, yet to reckon Grace my chief ſtock, and that as fore-ſeeing loſſes, I may trade much in the Aſſurance-Office, and ſtudy daily the Art of Chriſtian *Alchymy*, which can extract advantage out of loſſes, gold out of every thing, even dung it ſelf; that, *Grace* not only out of every *gracious act* of Gods providence within ſight or hearing; but even out of *afflictions* and very *ſins*.

25. Particularly, I *wiſh to improve the time of ſickneſs, which diſables from moſt worldly buſineſſes, to ſet forward greatly the buſineſſes of God and my ſoul*: and wholly to beſtow that leiſure upon them, further than the neceſſity of my body calls me, partly to attend it: and that becauſe I am then debar'd from publick means of *thriving*, I may *beg* of every Viſitant

Viſitant, *to help me with ſomewhat*; which yet will not impoveriſh but help to enrich them alſo, by *mutual trading* in ſpiritual matters: and to coun thi; covetouſneſs only lawful *Never to think I have enough of Grace*, but the *leſs time* I have to live, the *more greedy* to be to heap up of *theſe riches*.

26. *I deſire to count the Sabbath, the Lords day, mine*; made for *me* for mine *advantage*, the Market-day for my ſoul, a ſpirituall harveſt-day, wherein I may all day long make proviſion, and lay up in ſtore for afterwards, and *to bleſs God continually for it*, as without which my ſoul might be in danger to ſtarve, either through want of publick proviſions, or leiſure to provide for my ſelf what might be had: and therefore by no means to overſlip the opportunity, even for my own ſake, beſides

the

the Commandment; and to take to the utmoſt minute that I can, my ſpiritual liberty to ſerve God, and get Grace, not allowing any thing by my good will to interrupt me therein.

27. I *deſire to account the Sacrament of the Lords Supper a ſingular Fair*, wherein *the Bread that came down from Heaven, the water of life, ſpiritual wine and milk*, and whatſoever elſe is nouriſhing and comfortable to the ſoul, is *freely offered, and to be had without money, and without price*: That therefore I may be ſure not to miſs, when I may go to it: And yet becauſe all that come thither make not ſo happy a bargain, but rather purchaſe to themſelves wrath and judgement, I may be careful to prepare my ſelf ſo by Examination, that my ſoul be not ſent away faſting, or which is worſe,

worſe, poiſoned, while my body is entertained.

28. I *deſire to account all other Ordinances of God.* (in their degree and manner likewiſe) *the means of my Souls enriching, nouriſhing phyſick*: So that if I ſhould ſlight or trifle away theſe bleſſed opportunities, I could not but die a beggar, die and ſtarve, die a miſerable diſeaſed Leper, die and periſh eternally. That therefore I may not be ſo much a fool, as to have theſe put as prizes into my hand to get wiſdom withall, and I *to have no heart to them*: or that pretending no other errand to the place where they are, nor other buſineſs at that time, but to receive them, I ſhould be ſo wickedly mad as to ſleep away the offers of Grace then tendered unto me, or ſuffer my mind to be diverted to any other thing, or to look that God

God ſhould hear me where I ſcarce hear my ſelf in my prayers, or refuſe to hear him in his Word.

29. *I deſire to account thoſe my beſt friends that moſt help me in my buſineß of Chriſtianity*; And to eſteem a watchful conſideration and faithful admonitions the moſt neceſſary and beſt expreſſions of friendſhip, and beſt helps to my feeble and frail mind.

30. *I deſire if ever I marry, to account that one of the greateſt buſineſſes even of Religion*, that I can undertake any time in my whole life; which if I ſpeed well in, will incomparably (beyond that other men or creatures can) *Advance my ſpiritual projects and advantages*; and contrarily diſappoint and overthrow them if I make an ill match: that therefore being truly *ſenſible of my own natural ſin-*

full inclination, which may betray me as ſoon as any other, into ſome one (at leaſt) of thoſe many untoward courſes, which perſons of all qualities and conditions uſually take on this occaſion; as alſo *Apprehenſive of Gods puniſhing no ſin more frequently or ſharply in this world*; I may from the firſt moment of my entertaining any ſuch thoughts, make my moſt ardent and faithful Prayers keep pace with them, firſt to implore to be directed in a perfect way, and then to be bleſſed with a true helper every way meet for me.

31. Particularly, *I deſire that the phraſes of Marrying in the Lord, and not being unequally yoaked*, &c. (not corrupted by the worlds falſe gloſſes, but truly interpreted by a ſerious conſcience) *may ever have an obſolute negative voice in all Propoſitions*, that is, that

that I may never marry with any whom I have reaſon to judge not to be truly religious; whileſt yet I conclude, *That Religion alone is not ſufficient to make any match. That I may never dare to croſs the Rules of nature in too much diſparity of age, or in robbing Parents of their right*, at leaſt of *Approbation* and *Conſent*; *nor thoſe of Civility*, by aſpiring too eminently above my degree, or debaſing my ſelf too much below it; withall counting it a neceſſary qualification in one whom I may match my ſelf unto, *To have no predominant humour which I cannot bear, but to be able to bear any infirmity of mine*, and to be (at leaſt) *ſome help* to my ſpirit in thoſe things wherein I ſpecially need help.

32. *I deſire* (for my ſecurity in all theſe Reſolutions) *that I may never be in haſte*, but make a lei-

ſurable, and ſufficient enquiry by my ſelf and friends, anſwerable to the neceſſity which the *worlds deceitfulneſs* enforces in a buſineſs of ſuch laſting importance; but ſpecially *that I may never be in love* (with the eſtate or comelineſs of perſon) which would hinder any full enquiry, and ſtop my ears to any (though never ſo true an) information, and blind my eyes from a right diſcerning, *Whether there be indeed that which in others I was wont to make the Character of Piety*: and even in a *viſible obſervation of defects*, make me wickedly run to Gods Decree for my excuſe, and ſay, *Marriages are made in Heaven*, or preſumptuouſly *promiſe my ſelf that I ſhall make them better*, when once married, and headlong run on, notwithſtanding all the contrary *advice of friends*, or even the *com-*

mand

mands of Parents, and be in danger to have my *heart broke with diſcontent*, if the providence of God ſhall any way break the Match; which laſt conſideration forbids alſo too much engagement of affection upon the moſt worthy and fit perſon in the world, while there remains any poſſibility of diſſolving the Treaty.

33. *I deſire to enforce the undervaluing of wealth or beauty*, upon my ſpirit; *from the ſcarecity of theſe who have all the other more neceſſary Qualifications*: and that remembring *among all the Ends of Marriage* mentioned in Scripture; none of them to be to *make one rich*; I may never conſent *to ſee my Liberty, my Comfort, my Self*, for *ſo long a term as during life*, to make never ſo gteat a *purchaſe of worldly Eſtate*: As alſo, though

I muſt never match my ſelf to any, till I can love their perſon: I may yet *count it a ſin to refuſe one otherwiſe every way fit for me, upon the meer exception, that* I *cannot love, when there is no remarkable deformity to breed a loathing*; and to reckon it a duty to pray earneſtly to God to rectifie ſuch untowardneſs of my mind, as makes me, without juſt cauſe, reject a gracious offer of his Providence towards me: and that to prevent the miſchief of an unexpected continuall jarre all our lives long, *I may be willing to be inquired into my ſelf*, as well as to enquire after others, and may not diſſemblingly diſguiſe for a fit, that which will afterwards come certainly to be known; expecting, *That that love cannot be firm, whoſe foundation is laid upon a lie*; But that I may, by my ſelf or friends,

friends, fully and freely, before engagement be paſt, *Expreſs what I expect*, both for Piety, and all other matters, of habitation, manner of living order of Family, and the like: and *what may be expected from me* in each reſpect; not fearing that this faithfulneſs to my ſelf and them ſhould make a breach: but reſolving that if this would *break the match*, being unconcluded, there would be no leſs danger that it would *break the peace* afterward, when the unfaithfulneſs ſhould be diſcovered: and that that breaking of the Match were ſo much to be preferred before this breach of Peace, by how much a croſs is to be preferred before a ſin, and I cannot be a Chriſtian if I believe not that *God can provide better for me, and will, if I yield up my will, and all my affections wholly to him.*

34 *I deſire to let no day paſs without* (*once at leaſt*) *ſolemn caſting up my account*, how my ſoul hath ſped that day, and my buſineſs gone forward or backward; and to allot ſpecial times for a more full reckoning of many dayes, and ſumming up my *whole ſtock* of Grace: ſo ſhall I be ſure never to become a *Bankrupt*, but *compound for my debts in time*, before I be ſued, or purſued to extremity.

Laſtly, *I deſire to account my Sureties Satisfaction my beſt Riches*: and to treaſure up charity in my heart my *Acquittances ſealed with his bloud*: and to fetch from his ſtore all needful Grace from time to time: *His All-ſufficiency* alone on all occaſions muſt furniſh me with Wiſdome, Righteouſneſs, Sanctification, Redemption, he is and muſt be *All in all to me*. To him,

with

with the Father, and the Holy Ghoſt be all Glory, and Love, and Faith, and Obedience rendred for ever.

Amen.

AN

An Appendix applyed to the Calling of a Miniſter.

1. I *Deſire ſpecially to improve my Calling of a Miniſter to the advancement of Religion both in my own and others hearts.* Whatever Calling I had, I were bound ſo to direct it: but this was erected to that purpoſe immediately, and no other (*to found men in Religion, and build them up in it.*) As therefore I muſt firſt account, that of me is required *a greater forwardneſs in Religion, and higher degree of heavenly*

heavenly mindedneſs and being to the glory of Chriſt, then of ordinary Chriſtians; becauſe while their calling oft diſtracts and diſturbs them from thinking of God and Chriſt, mine leads me directly to it; and thoſe notions which they through ignorance or diſuſe are ſtrangers to, I am happily neceſſitated to make familiar to me: ſo though I may yet have imperfection, I pretend *Religion* in vain, if I allow my ſelf in careleſſeneſs or unprofitableneſs in that Profeſſion of mine, the verry exerciſe whereof is among the *maineſt Buſineſſes of Religion*, and which therefore in the *Preparations* for it, and *exerciſe* of it, *Challenges all my ſtrength* of affections and ſpirit. If God ſhould have given me my choice of all the imployment the world knows, I could not wiſh any other, to do

at

at once moſt good to my ſoul; and expreſs what good I get, to do others ſouls good alſo, and moſt ſhew my love to Chriſt and Chriſtians, in thankfulneſs for all that good I have and look for, both to my ſoul and body,

2. *I deſire therefore to eſteem it among the higheſt favours*, among the greateſt honours, *ſo to be ſet on work*, ſpecially with ſucceſs: and to make it appear that I do ſo eſteem it, by *putting forth all my abilities*, that there may be no want in me, if ſucceſs follow not towards others. All the time my Saviour lived his firſt life upon earth, after his Baptiſm (till he was to prepare himſelf for the Sacrifice of his Death) he undertook no other Calling than this, and after his Reſurrection again practiſed it, ſo long as he converſed with men here below. O let

my

my heart therefore be ſo poſſeſt with his Spirit, that though my body muſt needs have its natural ſupplies in due ſeaſon, yet I may ever (as he did) *count it my meat and drink* to fulfill and finiſh this work; and my *recreation* to go about, doing good. And therefore though his *Sabbath*, the Lords-day, be according to nature the day of my greateſt toil; yet becauſe that day I moſt advance the buſineſs of his Kingdom, and my own ſoul together, I may with more affections than others can, *call the Sabbath a delight*, and triumph in it, not onely as a day of *Liberty*, but of conqueſt and victory.

3. *I deſire to extend the labours of my Function beyond the expectation of thoſe to whom they are to be directed.* I mean, not ever (yet ſometimes) ſpecially for length, but

but frequency, to be inſtant in ſeaſon, and out of ſeaſon (*volentibus, nolentibus.*) And to rejoyce therefore, and only therefore, in the multitude of hearers, becauſe among many there is more hope of doing ſome good, whileſt yet I never ſuffer my ſelf to be diſcouraged by their paucity, ſince Gods grace is not tried to expect the help of a croud, and one ſoul gained or confirmed, is worth an age of pains.

4. *I deſire in all the publick exerciſes of my Miniſtry, to ſuit my matter, mothod, phraſe, repetition, and all other circumſtances, ſo as I may be beſt underſtood and remembred, and may beſt convince and perſwade every mans conſcience,* and not to own one tittle or ſyllable that might hinder this in any: remembring herein my buſineſs to be, *not to break for my own credit:*

dit: but *to deliver the meſſages of him who is no reſpecter of perſons*, but eſteems the meaneſt ſoul worth ſhedding his bloud for, as well as the greateſt.

5. *I deſire therefore no more to neglect the inſtruction of the pooreſt child, or the viſiting of the moſt contemptible creature within my charge, than of the richeſt and nobleſt*; rather thoſe of the eminenter ſort may better ſpare me; becauſe they may for themſelves and their's have more means and comforts than others can.

6. Specially, *I deſire not to omit the advantage of any ones being ſick*: Becauſe, 1. then they may have more leiſure to ponder on any good counſel, than the world at other times will give them leave. 2. Then alſo perhaps they may be ſtraight going out of the world, and I may never again have

any

any more opportunity of offering them good; and then too (probably) they may be more ſenſible of the reality of thoſe things which concern another world, when they ſee nothing in this world will do them good, or keep them here: And when I come to any, never to omit the mention of death, which *will neither ſtay our leiſure, nor to be haſtened by talking of it*: And herein to regard the good of a ſoul, rather than the pleaſing of any ones fancy.

7. *I deſire in all things men ſhould rather be pleaſed with what I muſt do, then for me to do any thing meerly to pleaſe men*, unleſs in things otherwiſe indifferent every way, and in them indeed to be willing to pleaſe all men in all things; taking counſel, in things of that ſort, of mens infirmities; but

but in ſubſtantials only of Gods World; except that even in ſuch mens weakneſs or waywardneſs may ſometimes ſo vary the caſe, as that one while they may neceſſitate a preſent enforcement of a Doctrine, and another time the forbearance for that ſeaſon. And becauſe the forbearance of this is oft times a great buſineſs of importance, I may bend all the ſtrength of my prayers and wits about it; and where I can, call alſo for the help of other men, more experienced in the Divine Myſtery of gaining and feeding ſouls, being ready alſo to lend my beſt help to others as well, as being all fellow-workmen in the ſame ſpiritual husbandry and building, though our lots lie in ſeveral quarters.

8. *I deſire ever to have a ſpecial care of laying the foundation aright,* firſt

firſt by conſtant catechizing of all, from very children to the eldeſt that will admit it; miſdoubting ſtill the ignorance of the common ſort, when I come to viſit them. And however they only call for comfort, yet to be moſt large in urging thoſe things, which they appear to be moſt defective in, as in the knowledge of ſin, and the nature of repentance, and even of faith it ſelf.

9. *I deſire by all juſt means poſſible, to prevent all quarrels between me and any other, and ſo all prejudices, as that which would much hinder my work*: And to be willing to redeem their good opinion with any thing which is my own, and that I can well ſpare.

10. *I deſire to reſerve my heat, my anger, to encounter ſin*; and yet ſo to temper it with the meekneſs of wiſdome, as it may appear I mean

mean no hurt, but altogether good to the ſinner, and not to be wearied either out of my zeal or meekneſs, either with the ſtupidity or fierceneſs of any.

11 *I deſire to acquaint my ſelf ſo with the tempers and ſpirits of every one, as I may ſpeak moſt directly to their conſciences, without any decyphering of their perſons*; yet not to forbear the publick reproof of any ſin, becauſe the impudence of any perſon hath made their guilt notorious.

12. *I deſire to account the commandment of not ſuffering ſin to lie upon my neighbour*, (who is my brother) *to lie principally upon me*: and therefore if publick reproof of all, in the preſence of the offender will not effect him; to reckon a wiſe and particular *reproof in private* to be a *debt of love* I owe him, and to defer the payment of it

it no longer than till the providence of God (*by ſome ſpecial act of giving or taking away ſomewhat of worth and eſteem*) hath made him fit to receive it. But eſpecially *not to let ſlip the ſeaſon of ſickneſs or remorſe for ſinne* upon any other ground; becauſe then he hath both more need of it, and it is like to do him moſt good.

13. *I deſire in all places, companies, and enterconrſes, to remember my Calling* And not only to take heed that my example (or any one that depends upon me) pull not down at any time, what my work is to build, or build what I am to pull down; but alſo to know my ſelf authorized, where-ever I come, to profeſs my ſelf a *Projector, an Architect for my heavenly Maſter*: and therefore not only to be ready to undertake the edification (ſatisfaction) of any ſoul that

that calls for my help; but likewiſe where I ſhall neither take any other mans work out of his hand; nor hinder that which is more properly mine own work; to be forward and offer my ſelf upon the leaſt probability of doing good.

14. *I deſire to renew my Commiſſion from my great Lord and Maſter every time I go about any of his work; by ſupplicating his grace to go forth and along with me to the end*: and to look with contentedneſs and patience of faith for my reward from him alone: even the more, rather than the leſs, when being not guilty in my ſelf of any willing fault to diſappoint it, I ſee not the work proſper in my hands: *becauſe he proportions our reward according to our work, which is endeavor; not ſucceſs, which is his work*: and we have

have wrought moſt hard, toiled moſt many times, when we have leaſt ſucceſs, the want of it greatly encreaſing our toil; beſides that for the moſt part it is not meerly negative, but poſitive, through the oppoſition of thoſe we would do good to, but cannot; and this to endure is perſecution, to which is promiſed a great recompence of reward; but all only from his alone grace, *who firſt works in us mightily*, to make us do and ſuffer all things for him; and *then rewards us mercifully and bountifully, through Jeſus Chriſt*. To whom therefore be all ſervice, and thankſgiving and glory for ever. *Amen*.

FINIS,

MEMORIALS OF Godlineſs and Chriſtianity.

PART. II.

CONTAINING

1. *The Character of a Chriſtian in Paradoxes and ſeeming Contradictions.*
2. *A Proof or Character of viſible Godlineſs.*
3. *Some general Conſiderations to excite to watchfulneſs, and to ſhake off ſpiritual drouſineſs.*
4. *Remedies againſt Carefulneſs.*
5. *The Soul of Faſting.*

The Eleventh Edition Corrected.

By *Herbert Palmer*, B. D. late Maſter of *Queens* Col. *Camb.*

LONDON,

Printed for *Henry Million* at the Bible near *White-Fryers* in *Fleetſtreet*, 1673.

To THE CHRISTIAN READER.

Chriſtian Reader,

HEre is offered thee a Second Part of *Memorials* of *Godlineſs* and *Chriſtianity*: ſmall indeed for bulk, but the more ſuitable for that to the Title, and the leſs

burthenſome to thee: Withall I muſt needs ſay, I meant thee ſomewhat more: but whileſt (in the midſt of many Imployments) I was getting it ready, a ſtrange hand was like to have robbed me of the greateſt Part of this, by putting to the Preſs (unknown to me) an imperfect Copy of the *Paradoxes*. This made me haſten to tender a true one, and to content my ſelf for the preſent with the Addition of the other leſſer Pieces, which here company them. In which, if thou findeſt any ſpiritual ſavour, I ſhall be willing to own my ſelf thy Debtour for the remainder of my thoughts

of

of this kind, as God upon thy Prayers, (which I muſt continually beg) ſhall vouchſafe to afford leiſure and aſſiſtance: Onely intreating thee to remember, That as I count my ſelf the more engaged by every of theſe publick expreſſions, to a more exact walking in all the wayes of Godlineſs and Chriſtianity; ſo wilt not thou be able to anſwer it to God, if thou content thy ſelf with commending any, or all of that which thou readeſt, and thy Heart and thy Life be not the better. Not Notions but Affections and Actions, are matters of true Honour and ſolid Comfort. So I leave

thee to the Lord, in whom I am ever,

Thine and the Churches

July 25
1645.

Servant together

Herbert Palmer.

The

The Character of a Christian in Paradoxes and seeming Contradictions.

1. A *Christian* is one who believes things which his Reason cannot comprehend.

2. Who hopes for that which neither he, nor any man alive ever saw.

3. Who labours for that he knows he can never attain.

4. Yet in the issue, his { *Belief* apppears not to have been false. *Hope* makes him not ashamed. *Labour* is not in vain

5. He believes Three to be One, and One to be Three; a Father not to be elder than his Son, and the Son to be equal with his Father, and One proceeding from both, to be fully equal to both.

6. He believes in one *Nature* three *Persons*, and in one *Person* two *Natures*.

7. He believes a *Virgin* to have been a *Mother*, and her *Son* to eb her *Maker*.

8. He believes him to be *born in time*, who was from *everlasting*, and him to be shut up in a narrow Room, whom Heaven and Earth could never contain.

9. He believes him to have been a weak Child carried in arms, who is the *Almighty*, and him to have *died*, who onely hath life and immortalility in himself.

10. He

10. He believes the God of all Grace, who have been angry with one who never offended him: and the God that hates all ſin, to be reconciled to himſelf, though ſinning continually, and never making, or being able to make him ſatisfaction.

11. He believes the moſt juſt God to have puniſhed a moſt innocent perſon, and to have juſtified himſelf, though a moſt ungodly ſinner.

12. He believes himſelf freely pardoned, and yet that a ſufficient Satisfaction is paid for him.

13 He believes himſelf to be precious in Gods ſight, yet he loaths himſelf in his own ſight.

14. He dares not juſtifie himſelf, even in thoſe things wherein

he knows no fault in himself; yet he believes God accepts even those services, wherein himself is able to find many faults.

15. He praiseth God for his Justice, and fears him for his mercies.

16 He is so ashamed as he dares not open his mouth before God; yet comes with boldness to God, and asks any thing he needs.

17. He is so humble as to acknowledge himself to deserve nothing but evil; yet so confident, as to believe God means him all good.

18. He is one that fears always, and yet is bold as a Lion.

19. He is often sorrowful, yet always rejoycing: often complaining, yet alwayes giving of thanks.

20. He is most lowly minded, yet the greatest Aspirer; most con-

contented, yet ever craving.

21. He bears a lofty ſpirit in a mean condition; and when he is aloft, thinks meanly of himſelf.

22. He is rich in poverty, and poor in the midſt of riches.

23. He believes all the world to be his, yet dares take nothing without ſpecial leave.

24. He covenants with God for nothing, yet looks for the greateſt reward.

25. He loſes his life and gains by it, and even whiles he loſes it, he ſaves it.

26. He lives not to himſelf, yet of all others is moſt wiſe for himſelf.

27. He denies himſelf often, yet no man that moſt pleaſes himſelf, loves himſelf ſo well.

28. He is the moſt reproached, and moſt honoured.

29. He hath the moſt afflictions

and the moſt comforts.

30. The more injury his enemies do to him, the more advantage he gets by them.

31. The more he himſelf forſakes of worldly things, the more he enjoys of them.

32. He is moſt temperate of all men, yet fares moſt deliciouſly.

33. He lends and gives moſt freely, yet is the greater Uſurer.

34. He is meek towards all men, yet inexorable by men.

35. He is the beſt child, brother, husband, friend, yet hates father, and mother, and wife, and brethren, *&c.*

36. He loves all men as himſelf, yet hates ſome men with perfect hatred.

37. He deſires to have more grace than any hath in the world, yet he is truly ſorry when he ſees any man have leſs than himſelf.

38. He

38. He knows no man after the flesh, yet gives to all men their due respects.

39. He knows, if he please men, he is not the servant of Christ, yet for Christs sake he pleases all men in all things.

40. He is a peace-maker, yet continually fighting, & an irreconcilable enemy.

41. He believes him to be worse than an infidel that provides not for his family, yet he himself lives and dies without care.

42. He is severe to his children, because he loves them; and being favourable to his enemies, revenges himself upon them.

43. He accounts all his inferiors his fellows, yet stands strictly upon his authority.

44. He believes the Angels to be more excellent creatures than himself,

himself, and yet counts them his servants.

45. He believes he receives many good turns by their means, yet he never prays their assistance, nor craves their prayers, nor offers them thanks, which yet he doth not disdain to do to the meanest Christian.

46. He believes himself a King, how mean soever he be, and how great soever he be, that he is not too good to be servant to the poorest Saint.

47. He is often in prison, yet alwayes at liberty, and a Free-man though a servant.

48. He receives not honour from men, yet highly prizes a good name.

49. He believes God hath bidden every man that doth him any good to do so; yet he of any man is the most thankful to them

them that do ought for him.

50. He would lay down his life to ſave the ſoul of his enemy; yet will not venture upon one ſin to ſave his life that hath ſaved his.

51. He ſwears to his own hinderance and changes not; yet knows, that his mouth cannot tye him to ſin.

52. He believes Chriſt to have no need of any thing he doth, yet makes account he relieves Chriſt in all his deeds of charity.

53. He knows he can do nothing of himſelf, yet labours to work out his own ſalvation.

54. He confeſſes he can do nothing; yet as truly profeſſes he can do all things.

55. He knows that fleſh and bloud ſhall not inherit the kingdom of God: yet believes he ſhall go to heaven body and ſoul.

56. He trembles at Gods Word, yet

yet counts *it sweeter to him than the honey and the honey comb, and dearer than thousands of gold and silver.*

57. He believes that God will never damn him, and yet he fears him for being able to cast him into hell.

58. He knows he shall not be saved by his works, and yet doth all the good works he can, and believes he shall not be saved without them.

59. He knows Gods providence orders all things; yet is he so diligent in his business, as if he were to cut out his own fortune.

60. He believes beforehand God hath purposed what shall be, and that nothing can make him alter his purpose: yet prays and endeavours as if he would force God to satisfie him however.

61. He prays and labours for what he

he believes God means to give him, and the more assured he is, the more earnest.

62. He prays for that he knoweth he shall not obtain, and yet gives not over.

63. He prays and labours for that, which he knows he may be no less happy without.

64. He prays with all his heart not to be led into temptation, yet rejoyces when he is fallen into it.

65. He believes his prayers to be heard, even when they are denied, and gives thanks for that which he prayed against.

66. He hath within him the flesh and the spirit; yet is not a double-minded man.

67. He is often led away captive by the law of sin, yet it never gets the dominion over him.

68. He cannot sin, yet he can

can do nothing without ſin.

69. He can do nothing againſt his will; yet he doth what he would not.

70 He wavers and doubts, and yet obtains; he is often toſſed and ſhaken, and yet like Mount *Zion*.

71. He is a Serpent and a Dove, a Lamb and a Lion, a Reed and a Cedar.

72. He is ſometimes ſo troubled, that he thinks nothing is true in Religion; and yet if he did think ſo, he could not be at all troubled.

73. He thinks ſometimes God hath no mercy for him, and yet reſolves to die in the purſuit of it.

74. He believes like *Abraham*, in hope and againſt hope, & though he can never anſwer Gods Logick, yet with the woman of *Canaan*, he hopes to prevail with the Rhetorick of Importunity.

75. He

75. He wraſtles with God and prevails; and though yielding himſelf unworthy the leaſt bleſſing he enjoyes already: yet *Jacob*-like, will not let God go without a new bleſſing.

79. He ſometimes thinks himſelf to have no Grace at all; and yet how poor and afflicted ſoever he be beſides, he would not change conditions with the moſt proſperous upon earth that is a manifeſt Worldling.

77. He thinks ſometimes the Ordinances of God to him no good at all, and yet he would rather part with his life than be deprived of them.

78. He was born dead, and yet ſo, as it had been murther to have taken his life away.

79. When life was firſt put into him, is commonly unknown; and with ſome, not until they had learned

learned to ſpeak, and were even grown up to their ſtature of a man, and with others, not till they were ready to drop into their graves for age.

80. After he begins to live is ever dying; and though he have an eternal life begun in him, yet he makes account he hath a death to paſs through.

81. He counts ſelf-murder a moſt hainous ſin, yet he is continually buſied in crucifying his fleſh, and putting to death his earthly members.

82. He believes that his ſoul and body ſhall be as full of glory as theirs that have more, and not more full than theirs that have leſs.

83. He lives inviſibly to thoſe that ſee him, and thoſe that know him beſt, do but gueſſe at him; yet they ſometimes ſee further

further into him, and judge more truly of him than himself doth.

84. The world did ſometimes count him a Saint, when God counted him an hypocrite; and after; when the world branded him for an hypocrite, God owned him for a Saint.

85. In fine, his death makes not an end of him: his ſoul, which was created for his body, and is not to be perfected without his body, is more happy when it is ſeparated from it, then it was all the while it was united to it: and his body, though torn in pieces, burnt to aſhes, ground to pouder, turned into rottenneſs, ſhall be no loſer: His Advocate, his Surety, ſhall be his Judge; his mortal part ſhall become immortal; and what was ſown in corruption, ſhall be raiſed in incorruption and glory; and his ſpiritual

ritual part, though it had a beginning, ſhall have no end; and himſelf a finite creature, ſhall be poſſeſſed of an infinite happineſs.

Amen.

A Character of visible Godliness.

A Godly man is one, who being *not ignorant* of the wayes and Doctrine of God, lives not onely without *scandal*, but approves and practices the *general Duties* of Christianity, and those that are special to his condition.

More particularly:

A godly man is one that loves the word in the power of it, and at least despises it not in the *plainness* of it; that comes to the World not to *censure* and *cavil*, but to be *taught* and *ruled*; that professes not to allow himself in *any known sin*, but resolves and practises *Self-denial*,

denyal, ſo far as it is made plain to him, that Chriſt *denies his deſires*. He is one that loves thoſe *that ſeem religious* and *conſcionable*, untill they prove *ſcandalous* and be manifeſtly diſcovered for *Hypocrites*, and then eſteems never the worſe of the *Profeſſion it ſelf*, and of thoſe others whom he knows no harm by. He is unwilling to believe all of *ſuch*, and though he ſee them faulty, doth not ſtreight condemn them to be altogether void of *ſincerity*. Mean time he is ſo far from rejoycing at their *miſcarriages*, that even *particular ſcandals one amongſt his greateſt griefs*. But eſpecially he is afraid to give any ill example himſelf, as knowing *himſelf made and redeemed to no other end, than that he ſhould live to Gods glory*: Therefore alſo he profeſſes and reſolves to do what good he can in his place; and particularly to have *his family*

know

know and fear God, and believe in Chriſt. He is one that counts *ſin* worſe than *ſhame*, or *loſs*, or any other *miſery*; and reſolves to *ſuffer* rather than *offend*. He eſteems *Godlineſs* the greateſt *gain*, and *contentment* a neceſſary piece of *godlineſs*, and that honour, pleaſure, wealth, to *be ſufficient to contentment*, which caſts upon him, while he *firſt ſeeks his Kingdom and Righoueſneſs*.

And laſtly, who hath ſo much *wiſdome*, as to take more thoughts how to *redeem time*, than *to paſs it away*, having ſomewhat ſetledly to do beſides following his Pleaſures, which he uſes as his *recreation*, and makes not his *buſineſs*.

Generall

General Conſiderations to excite to Watchfulneſs, and to ſhake off ſpiritual drowſineſs.

1. THe *glorious and dreadful Majeſty of God, with whom at all times we have to do,* who is a conſuming fire, and therefore his ſervice and obedience to him is not to be ſlighted, but to be performed with watchfulneſs, reverence and godly fear.

2. *Our ſins in number exceeding the hairs of our heads; in weight the meaſure of the Sand;* The vileneſs of ſin generally, and the unreaſonable odiouſneſs of ones own ſins, in many reſpects worſe

worſe than any others we know.

3. *The fearful curſes and puniſhments due to ſin* (to our ſins) *on earth*, and torments inconceivable and eternal in hell.

4. *The abominableneſs of ſin*, demonſtrated ſpecially in that nothing could expiate it, but the bloud and death of Chriſt, not only man, but God.

5. *The infinite love of God and Chriſt* to ſinful mankind in thoſe ſufferings of Chriſt for ſin.

6. *The certainty of damnation ſtill*, to thoſe that careleſly deſpiſe or willfully abuſe the grace of Chriſt to carnal ſecurity, or willing cuſtomary ſin.

7. *The manifeſt expreſſions of Scripture, that multitudes, even of thoſe that live within the viſible Church, ſhall yet go to Hell.*

8. *The Devils unwearied malice, violence, cunning; going up and*

down like a roaring Lyon, seeking whom he may devour, unto whom they that watch not, must needs become a prey.

9. *The prodigious and desperate corruption that is in every ones heart ready to betray us*, even to the baseſt luſt and moſt horrid wickedneſs.

10. *The fearful frights of Conſcience*; that God may awaken us withall out of our drowſie dreams.

11. *The ſharp and ſtinging ſcourges even in worldly reſpects, wherewith God may r uſe us out of our carnal ſecurity*: and muſt and will, with one or other, if others means will not prevail.

12. *The wretched unthankfulneſs of deſpiſing his Commandments*, or lazily performing any ſervice to him, whoſe mercies have been, and are ſo abundant and free

toward

toward us, as we have found them, and yet hope for infinitely more hereafter.

13. *The watchfulneſs and diligence of worldly men*, and their heat for the Devil, and their own luſts.

14. *The danger that may be to us*, not onely from worldly men, alluring or oppoſing; *but even from thoſe who are godly*, and may yet prove Tempters and Snares to us, and ſo we never walk but in the middeſt of Snares and Temptations.

15. *The certain ſhortneſs and uncertain continuance of our lives*, ſubject to a thouſand caſualties, and nothing to be done for God, or our ſelves after death.

16. *The nobleneſs and excellency of our immortal Souls*, born to higher employment and honour, than a brutiſh ſervice of the body,

dy, or Paganiſh purſuing of this preſent world.

17. *The certainty of the hope* whereunto they are called, who ſeek the Kingdome of God above all other things.

18. *The infinite glory of Heaven*, and eternal happineſs, there kept in ſtore for them that fight a good fight and finiſh their courſe, and keep the faith, and love and watch for the appearance of Chriſt.

19. *The exceeding greatneſs of the mighty power of God*, working for and in them that believe, and live by faith.

20. *The exceeding great and precious promiſes of all kinds*, even for comfort in this life to them that love God, and walk uprightly, and forſake any thing for Chriſt, "*That all things ſhall work* "*together for good to them*, and no "good thing ſhall be with-hol

"de

"den from them; *and for any thing* "*they have forſaken, they ſhall re-* "*ceive in this world, even in the* "*midſt of perſecutions, an hundred-* "*fold more, an eternal life in the* "*world to come.*

21. *The experience of that ſweet peace of conſcience, and bleſſed contentation, and ſpiritual rejoycing*, even in the midſt of Tribulations and Perſecutions, that is to be ſeen in many of the ſervants of God; and which all profeſs to be certainly attainable, by thoſe that watch and pray; and are ſober, and exerciſe their Faith and Grace.

A remedy against carefulneſs

Phil. 4. 6.
Be careful for nothing.

1. CAreſulneſs forbidden is taking over-much thought, diſquieting the mind, rending the heart in pieces with doubts and fears.

for worldly things { good, to be { miſſed, loſt. / ill, to { befall, continue.

2. The cauſes are { Doting too much upon the thing or comfort in danger. / Diſtruſt of { *Men.* / *Means.* / *Gods bleſſing.*

3. The

3. The Effects are divers, and not the ſame in all: But it appears, ----

1. When it provokes to uſe indirect means.

2. When the means which are uſed, though commonly ſufficient, are not counted ſufficient.

3. When the thoughts are chiefly upon it firſt and laſt, contrary to the expreſs charge, *Mat.* 6. 33.

4. When it breeds interruption in holy duties,

{ Neglected.
{ Untowardly done.

5. When it hinders from enjoying natural comforts.

6. When it makes unfit for ones Calling.

7. When it hinders freedome of ſpirit, and makes unfit for civil Society.

4. Hence the Reaſons againſt it are many, ſhewing the ſinful-

neſs of it, and directing to *Remedies* againſt it.

1. *It is an idolatrous ſin*; if we doted not too much on ſuch a creature or comfort, we could not be overcareful about it. See *Pſ.* 73. 25. compared with the former part.

The Remedy is, to apply Gods All-ſufficiency, who can certainly make us happy without that creature or comfort.

2. *It is a Paganiſh ſin*, an Infidels ſin, if we did believe Gods Providence, Attributes and Promiſes, we could not be ſo out of quiet, *Mat.* 6.

The Remedy is, to lay to heart theſe Doctrines, as becomes a Chriſtian.

3. *It is an unthankful ſin*, we deſerved Hell and ſcape that, and are promiſed Heaven inſtead of it, are we not bound to referre other things to God?

The

The remedy is, to ponder well our ſins, and Gods great mercy in Chriſt.

4. *It is a fruitleſs ſin*, no man gets any thing by vexing himſelf, Gods will ſhall ſtand.

The remedy is, to weigh how great a piece of wiſdom it is to *make a vertue of neceſſity.*

5. *It is a multiplying ſin*, it endangers to make one do any thing to ſecure themſelves from what they fear.

The remedy is, to conſider the leaſt ſin worſe than any evil, to a Chriſtians heart.

6. *It is a pernicious ſin*, it provokes God often to croſs us in the very thing, even for over-carefulneſs about it, diſappointing hopes, or bringing fears, according to our perplexed apprehenſions, beſides worſe miſchief, if one obtain their deſire.

The Remedy is, to conſider the promiſes made to meekneſs, and the comforts of a good Conſcience.

7. *It is a prophane ſin*, hindring religious duties.

The Remedy is, to remember Gods ſervice, the end of our life, and nothing ſhould hinder us in it.

8. *It is an inhumane ſin*, it hurts 1. *The Soul*, in the forenamed neglect of duties to God. 2. *The Body*, by hindring the enjoying of comforts.

The Remedy *is*, to love our ſelves wiſely, and *our whole ſelves* rather than our *fancy* in any thing, or than any one particular thing for our ſelves, how ſeeming unneceſſary ſoever.

9. *It is an unſociable ſin*, and inhumane in reſpect of others, it makes unfit for all converſe, and ſo neglectful of friends, and even be diſcomforts to them.

The

The remedy is, to conſider our ſelves not born for our ſelves only: others afford us comfort, and we owe the like to them.

10. *It is an unneceſſary ſin*; we have vexation enough for each day, we need not vex our ſelves with thought for to morrow.

The remedy is, to conſider that we may die, before that we miſdoubt comes, and then (as we ſay) *the thought is taken.*

11. *It is a ſelf condemned ſinne*: There are none but truſt men in ſomething or other, as great as that they are now over-careful about, or muſt do God with a greater matter, the eternal eſtate of their ſouls.

The remedy is, to reaſon the like in one thing we do in another, and not diſparage God while we truſt men.

12. *It is a ſin againſt experience*,

1. Of the bruit and even ſenſeleſs creatures, God feeds the fowls, and clothes the graſs. 2. Our own, is not the life more than meat? and the body than rayment? ſpecially the ſoul than either.

The Remedy is, to conſider God our Father, who will not be kinder to a kite than to a child, or prefer a flower before a ſon, nor withhold the leſs (being good: and who is ſo mad as to ſay, I would have what God ſees not good?) having given the greater, *Rom.* 8. 32.

The Lord of Earth and Heaven, of Grace and Glory, teach us ever to love him with Faith and thankfulneſs, that we may enjoy all good from him through Jeſus Chriſt, *Amen.*

The

The Soul of Faſting.

Nehem. 6. 5, *&c.*

1. AN *awful Regard and Reverence of the Glorious Majeſty of the Great God; with whom we have to do,* by a through Apprehenſion of his infinite and incomprehenſible perfection, in all his Attributes, and of his abſolute Soveraignty, as Creator, Preſerver, and Ruler of us, and all things in the world, *v.* 6.

2. *Thankfulneſs for all the goodneſs of God vouchſafed to us,* by a large apprehenſion of all his manifold

nifold Favour, General to His Church, to our Nation, Particular to Us and our Friends; Temporal, Spiritual; illuſtrated marvellouſly by our deſervings, not only of no good, but of extream ill, *ver.* 7. &c.

3. *Sorrow for our ſins, and our Nations and Fore-fathers ſins,* by a deep apprehenſion of the curſed nature of ſin in general, and vileneſs of ſuch ſins in particular aggravated by all circumſtances that may be; Specially by Gods Mercies and Chaſtiſements, *verſ.* 15. &c.

4. *Sence of our miſery, Felt and Feared, all proceeding from* GODS *hand, from his diſpleaſure, provoked by our ſins, and impoſſible to be avoided but by his Favour, which is not to be preſumed upon, if we continue in our ſins,* ver. 32, &c.

5. *Faith is the Covenant,* Truth, Goodneſs,

Goodneſs, and power of God, for all times and purpoſes, *ver.* 32.

6 *A Covenant renewed with* GOD *of all obſervance and Fidelity,* ſpecially to amend what we have acknowledged amiſs in our ſelves, and profeſſed ſorrow for, and fear of, before God or men, or both, *ver.* 39. and *Chap.* 10. throughout.

Directions about theſe.

1. IN the Word read or preached, thoſe things are to be moſt carefully obſerved, which may quicken and confirm any of theſe.

2. All theſe are to be preſented in prayer, ſummarily in every ſolemn ſupplication ſuch a day, private or publick: but the enlargements may be varied, and one while more of one, and another while of another.

3. Before-hand it would be greatly helpful to have written by us: 1. Amplifications upon Gods Attributes 2. Catalogues of choicer mercies 3. Catalogues of ſins 4. Aggravations of ſins.

4. The day is to be begun with theſe

those thoughts specially which relate to our selves, though taking in others also.

5. And it is not to be ended without some secret, yet solemn review of the souls behaviour, from first to last: and an earnest labouring to fasten all the good thoughts it hath had upon it, and to re-inforce the suit to God, to settle them upon it firmly and lastingly.

The God of all Wisdom and Grace, teach us to practise and improve these Remembrances to his Glory and our Eternal Good by Jesus Christ.

FINIS.

MEMORIALS
OF
Godlineſs and Chriſtianity.
PART. III.

A
DAILY DIRECTION
OR
BRIEF RULES
for daily Converſation,
AS
Alſo a particular Direction
for the
LORDS-DAY.

Written by *Herbert Palmer*, a little before his Death.

LONDON,
Printed for *Henry Million* at the Bible in *Fleetſtreet* near *White-Fryers*, 1673.

TO THE

Chriſtian READER.

Chriſtian Reader,

HEre *is another parcel of thoughts for thee*, [Some brief Rules for thy daily Converſation] *Thou wilt perhaps ſay* [They are ſtrict, at leaſt ſome of them.] *Rules ſhould be ſo: Mens lives will be looſe enough for all that*, *But* [ſome of them (*it may be thou thinkeſt*) are not of neceſſity] *Think again ſadly and conſcientiouſly, between God and thy own ſelf: and thou mayeſt poſſibly be of another mind looking* God *in the face, makes*

ſome

ſome things apear to be ſins, and ſome things to be duties, after a confident out-facing men, that it was otherwiſe. But ſuppoſe they are not all of neceſſity: *yet think once more, whether there is not ſome* wiſdom *in them and an* Advantage, *if a man can bring himſelf to ſuch a temper? And if they be but ſo much (as ſome of them are offered thee, under no further notion) wilt thou deliberate, whether thou wilt ſtrive to be ſo* wiſe, *or not? and whether thou wilt endeavour to have thy mind in the* perfecteſt temper *or not? I will pray for thee, through Gods grace, that thou mayſt profit by this, and all other* Helps, *who am ſtill*

Thine and the Churches

Servant in Chriſt altogether,

Herbert Palmer.

A Daily Direction.

AWake with God, and lift up thy heart to him, in thankſgiving, and petition.

2. Loſe no time unneceſſarily, but riſe as ſoon as thou canſt.

3. However keep thy bed, thy heart, undefiled with wicked thoughts:

4. Let not worldly matters take up thy mind, or words, unneceſſarily at the firſt of the day.

5. Squander not away precious time, in being too long in dreſſing thy body.

9. Defer not thy ſolemn prayers, upon any unwillingneſs, or ſlight pretence.

7. If

7. If thou foreſeeſt any inevitable diſturbance (as particularly abroad in ſome places) pray rather than fail, in thy bed, before thou riſeſt.

8. When thou findeſt any unwillingneſs or indiſpoſedneſs to pray, conſider,

I. *The Neceſſity of Prayer.*

1. Gods Commandment.

2. Good is not elſe to be expected, either

1. Not the thing deſired;

2. Not the bleſſing.

3. Leave is to be asked to uſe Benefits.

4. Help ſpecial wanted; againſt

1. Temptations dangerous to fight alone.

2. Snares, dangerous to travel alone.

5. Duties to be performed; we of our ſelves not having

1. Any heart to them.

2. Any

2. Any skill for them.
3. Any ſtrength in them.

II. *The Priviledges of Prayer.*

1. Eſteemed, in friends and great men.
2. Purchaſed by Chriſts blood.
3. No man can hinder it.
4. No unfitneſs of time or place.
5. To poure out our whole heart, for ſelf and friends.
6. Not neceſſitated, to method, manner, or proportion.
7. But ſpeak as to a Father, or Friend.
8. Of all life, heavenly employment, nobleſt exerciſe of ſoul.
9. Special curſe, not to be heard.

III. *Promiſes of all kindes.*

1. General and particular.
2. For good and againſt evil.
3. For our ſelves and others.

IV. *Experiences, in Scripture, Story, Memory, of*

1. Prayers anſwered.

2 Comfort by praying.

3 Grace anſwerable to praying.

9 Awaken, as much as thou canſt poſſibly, thy ſpirit, that thou mayeſt pray, with all

1 Reverence, and apprehenſion of the glorious Majeſty, Perſons, Attributes of the Godhead.

2 Faith and holy confidence in Chriſt thy Mediator, and in the promiſes general or particular.

3 Fervency, from a deep ſence of wants, weakneſſes, importance of thy Suites.

4 Humility, by reaſon of ſin; corruption, impotency.

5 Thankfulneſs, for mercies, and promiſes, abundant, All-ſufficient.

6 Charity, for others welfare; the Church, the Magiſtrate, the Miniſter; thy friends, thoſe that have begged thy prayers, or have thy promiſe to pray for them;

and

and for the afflicted.

7. Care to put away the throng of worldly thoughts before thou beginneſt, leſt they diſtract thy mind.

8 Watchfulneſs, how thou praieſt, or haſt prayed, never reſting in the outward work done, without thou feel ſome inward affection and fruit of thy prayers.

10 If it be poſſible, let the next thing be to read ſomewhat of Gods Word.

11 Ever begin, and end it, with lifting up thy heart to God for his bleſſing, upon thy

1 Underſtanding, that thou mayſt ſee his truth and will.

2 Memory, that thou mayſt retain, what thou underſtandeſt.

3 Affections, that thou mayeſt

1. Receive the Truth, in the love of it.

2. Be careful to practice it, without delay.

12. Be not in haſte, but read to learn, that thou maieſt be the wiſer, holier, happier, for that particular Word, and reading of it, therefore think of it a while withall ſeriouſneſs.

13. Uſually read from the beginning of a book to the end.

14. Strive not to read much at once: yet in ſtories (unleſs called away neceſſarily) break not off, till ſeen ſome iſſue of it.

15. Chooſe to read thoſe Books and Chapters moſt frequently, that are moſt eaſie to be underſtood, and moſt readily applyed to practice; As the Pſalms, and Epiſtles, ſpecially the latter part of them.

16. Special difficulties, as ſoon as thou haſt time enquire of, from books

books, friends, Miniſters eſpecially.

17. If indiſpenſible interruption put thee from the uſual time of prayer or reading, take the next free time, with all diligence and watchfulneſs.

18. However do not dine, till thou haſt prayed ſolemnly alone, longer or ſhorter: and read at leaſt ſome portion of Scripture every day.

19. Unleſs an unavoidable neceſſity, be not abſent from Family-Prayers.

20. Quicken thy ſelf to like zeal and faithfulneſs, as if thou wert alone, and call thy ſelf to ſome account, for the Word then read.

21. Having attended upon God, addreſs thy ſelf to the buſineſs of the day.

22. Allot for extraordinary buſineſs, the fitteſt time, and then be diligent to diſpatch it.

23 Having a ſpecial calling or outward imployment, do ſomewhat at it every day (if poſſible) or take a ſtrict account of thy ſelf, why not.

24 Think thou doſt not well, if the bulk of thy time be not taken up in thy ſpecial calling, from one end of the year to another.

25 Thy calling, conſiſting of divers imployments, look that one encroach not upon the other. And prefer the moſt important for the time preſent, and for the principal end.

26 Be watchful of thy dyet, that thou neither eat nor drink out of ſeaſon, things hurtful, exceſſively, that ſo thou prejudice not thy ſelf, by what was given thee for good; and ſo be

1 Hindered in Gods ſervices, or thy own buſineſſes.

2 Hurt in thy mind, through tempta-

temptations; in thy body, by diſeaſes, pains preſent or future.

27 Let not thy mind be earneſtly bent, preſently before, at, or too ſoon after meals.

28 Yet take heed of the breaches of time, and interruption of thy buſineſs, by meals, *&c.* that they put thee not too far out of the way. But have a care to return again to thy imployments, as ſoon as it is convenient. And particularly, if it may be within an hour or leſs.

29 Once a day read over, and recollect in thy mind, theſe rules.

30 Whoever thou art, look to thy thoughts, that they be free from

1 Wicked Atheiſm, and denials of Fundamental truths.

2 Pride, Arogance, Self-applauſe, though praiſed.

3 Laſciviouſneſs, Covetouſneſs,

malice, envie, matters of provocation.

4. Impatience, grudging, diſcontent.

5. Lightneſs and vanity, froth and emptineſs.

2. Filled with apprehenſions, of God, Chriſt, Eternity, thy Calling, the Church; and thy own laſt account.

31. When thou comeſt into company, make account thou treadeſt among ſnares, which the Devil hath ſet to take thee. Look to thy ſelf firſt, and then to thy company.

1. That thou be not the worſe for them, but better for them.

2. That others be the better ſpecially not the worſe any way, by thy ſpeech, ſilence, actions, forbearance.

32. Bridle thy tongue ſo with conſideration, before thou ſpeakeſt, that thou afterward wiſh not any thing

thing unſaid, in reference to what may befal, temporally or ſpiritualy

33. Take heed of

1. All ungodly words.
   1. Atheiſtical.
   2. Slighting or ſcorning Religion, Devotion.
   3. Taking Gods name in vain in the leaſt. (rily.
   4. Swearing falſly, unneceſſa-
   5. Mentioning God without Reverence.
   6. Making jeſts of Scripture-phraſes.
   7. Uſing them ſportingly.
   8. Repeating others oaths.

2. All ſlanderous words.
   1. Untruths.
   2. Truths ſpoken maliciouſly, ſportingly, unneceſſarily, concerning others faults or imperfections.
   3. Bitter provoking Jeſts.
   4. Railing ſpeeches, though provoked.

3. All ſcurrilous and laſcivious talk, one of the worſt ſigns of a rotten filthy heart.
4. All kind of lies, notwithſtanding any pretence.
5. All idle and vain words, not profiting thy ſelf or hearers.
6. All peremptory affirming news, unleſs infallibly aſſured of it.
7. All words of heat and anger, peremptory and provoking, in diſputing, though perſwaded, and even aſſured thou art in the right, unleſs in matters fundamental for faith or practice: yet even then, let thy paſſion not be unbridled, as ſerving to gain the hearers.
8. In thy promiſes to men (and much more in vows to God) be not over-haſty till thou haſt throughly weighed the poſſibility, and convenience, leſt thou be either

1. Inſnared

1. Inſnared in keeping of it:
2. Incur the blame of raſh or falſe, in breaking it.

9. In any diſputable Queſtion be moderate in aſſerting or denying, leſt an unexpected Argument put thee to ſhame, by forcing thee to alter thy ſentence, or contradiction without reaſon.

10. Boaſt not thy ſelf (neither ſpeak much (unneceſſarily of any thing already done by thee, or of any ability, ſpecially ſpiritual, or any future action, or undertaking.

11. Yet deny not the Grace of God in thee, or toward thee for others, or by reſolutions of faithfulneſs to God or men.

34. Take a time (the firſt free ſeaſon when thy mind is in any fitneſs) to pray always ſolemnly between Dinner and Supper, and

— — — —

friends ſecret, without leave.

40. And whenever thou telleſt a ſecret, tell it as a ſecret, leſt they take it otherwiſe, and ſo reveal it.

41. Have now and then, that ſaying in thy mind (*amici ſunt fures temporis*) friends are thieves of time.

42 Yet count the Communion of Saints, redeeming of time.

43. Remember that ſome time muſt be dedicated to preparation, to make way, 1. For favour in others minds. 2. For introducing a diſcourſe advantagiouſly: and that ſometimes it will ſeem loſt, through diſappointment of hope, which yet is to be counted wiſely and neceſſarily imployed, and the benefit perhaps will appear afterward.

44. Do nothing to another, which thou wouldſt not have done to thee or thine.

45. Do that to another, thou wouldeſt have done to thy ſelf or thine.

46. Be ſure to take heed of giving any ſcandal by thy behaviour, *better thy hand or thy eye were cut off*, &c.

47. *Rejoyce with them that rejoyce* (after the Apoſtles Rule) *and weep with them that weep.*

48. If they require thy company, in any of their recreations, be ſure they be, 1. lawful, 2. reaſonable, 3. moderate, 4. of good report, therefore forbear games of Lottery, gaming for gain, leſt thou or thy company, be 1. impatient through loſs, at leaſt inwardly, 2. want what is ſo laviſht, 3. break into quarrels or oaths Remember Recreation is no mans Occupation.

49. Let thy company (if thou canſt) be ever ſuch as may either teach thee ſomewhat, or learn ſomething of thee.

50. Be ſure thou admit not any wicked

wicked or prophane man to be thy familiar.

51. Let not thy preſence imbolden any in their ſin.

52. Allot ſome time for Meditation, and that of ſome divine thing.

53. Particularly, each day, think of thy laſt, whether thou art ready for it, which will not tarry for thee when it comes.

54. When thou heareſt any worthy ſaying, truſt not to thy brittle memory with it, but write it down, ſo haſt thou a double record of it.

55. Willingly let no day paſs without writing ſome good note, of the Scripture, ſome Meditation *&c.* diſtinguiſhing the day.

56. Avoid ſtudy after Supper, unleſs on urgent occaſions, and dedicate that time to refreſh thy ſelf with the comfortable Society of thy

thy friends and acquaintance.

57. Remember to break up company in time, leſt ſitting up late make thee either ſleep in the concluding duties, or loſe time the next morning.

58. Between Supper and going to bed, read again ſomewhat of the Word, after the former preſcripts, as near as thou canſt.

59. Sleep not till thou haſt examined thy ſelf in all this, and in all thy actions, the day paſt to fit thee for prayer, petitioning for pardon and grace, *&c.* preſenting thanks, as in the morning.

60. Count that day loſt, wherein thou haſt not done and received ſome good, ſpecially ſpiritual.

61. Lay thy ſelf down and ſleep, as in Gods arms, commending thy ſoul to him; and compoſe thy ſelf to reſt, with the thought of ſome promiſe or heavenly thing.

62. Do

62 Do every thing in the Name of Jesus Christ, looking for strength and assistanee in and through him, and presenting to him, with the Father, and the holy Ghost, all honor and glory, obedience, love, trust, and reverence, for ever, *Amen.*

Particular

Particular Directions for the LORDS-DAY.

1 REmember it before it comes for thy ſelf and Family, that none of the ſacred time be loſt, through worldly buſineſs occaſioned by putting it off careleſly, wilfully, or ſleepineſs, by too much tiring out the ſpirits overnight, over watching, or over working.

2. Count it a day of ſpiritual liberty, wherein thou and thine, may without interruption converſe with God, and benefit your ſouls.

3. Unleſs upon true neceſſity, make it not ſhorter than other days by late riſing, or early going to bed.

4. Rather

4. Rather, as much as thy body and ſpirit will giveleave enlarge it, as a delighiful opportunity of Good, by riſing earlier, and ſitting up as long as thou canſt.

5. Count the publick Aſſemblies, the ſolemneſt ſervice of the day, and let no pretence (ordinarily) hinder thee, or thine, from being preſent, from the firſt (continuing to the laſt) both morning and afternoon.

6. Let all private and Family-duties, tend to fit thee for, or to improve the publick.

7. Neglect not to take a through account of thy ſelf, of every main parcel of the Word, publickly read; namely of the ſeveral parts one by one, the ſeveral Pſalms and Chapters, and learn ſomewhat from every one of them.

8. The better to do this, diſcourſe with thoſe that are willing to hear

and

and anſwer, or ſuch as may not refuſe(as thy inferiors)concerning each of theſe; this will help to remember, and quicken ſpiritual attention, of profitable things to be learned, above that which one would imagine. We loſe much benefit of the Word, becauſe we do not bend our minds to it.

9. As the maineſt rule of Wiſdom, in the ordering of time this day, to the beſt advantage; bethink thy ſelf over-night, or in the morning early (or both) what the preſent frame and temper of thy mind is, and what thou wanteſt, that thou mayeſt ſtudy for a remedy to ſupply, and watch what God will ſpeak to thee in his Word, or by his Miniſter about it, that day.

10. Pray that thou mayeſt be attentive to what ſpecially concerns thee, and particularly the matters ſo thought upon; and that without

out miſtake, and ſpecially without repugnance of Spirit.

11. Admit not, as much as lies in thee, any unneceſſary worldly diſcourſe, no not at meals: rather then look moſt to it, as being the time of greateſt danger ordinarily.

12. Much leſs begin any worldly diſcourſe, whether among other Chriſtians, or other perſons.

13. Rather than ſquander away thoſe precious hours, or even minutes upon the world or vanity, if thou canſt with any convenience, retire thy ſelf, and ſit alone in thy Chamber.

14. By thy good will admit not of any worldly thoughts being alone, or ſilent in company.

15. But pry, read, meditate, go in to good company (if any be near) ſleep were better, if any need of it, than when God and thy conſcience call for thy thoughts (which are the

preciouſ-

preciouſeſt thing thou haſt (to beſtow them upon the world or vanity

16. Neglect not thy uſual perſonal devotions, but rather enlarge them.

17. Take ſpecial care to improve to the uttermoſt, the Word preached that day, by prayer, diſcourſe, meditation.

18. Take heed of the leaſt exceſs in thy dyet, that thy ſoul loſe not of her nouriſhment, by that means.

19 Yet afflict not thy body ordinarily by faſting or over-ſpare dyet, leſt that alſo interrupt thee ſomewhat; beſides that it ſuites not ſo properly with a day of rejoycing as this is:

20 Before thou go to reſt, fail not to conſider what this day thou haſt gained or loſt, that thou mayeſt give thanks to pray:

The God of all wiſdom and peace teach us to know his will, and practice that we know more and more to his Glory, and our everlaſting comfort, through Jeſus Chriſt. *Amen.*

FINIS.